

cumulated, the chariot-mounted in
a golden car; in
whose arms the rays of light (are
collected) ; whose
vigorous horses, yoked (to his car,
convey him) on the
road (of the firmament).

3. They offer adoration at thy
feet to acquire pro-
sperity, for thou art the
overthrower of enemies by
(thy) strength, the wielder of the
thunderbolt, the
bestOTver of donations : leader (of
rites), tho»i art like
the rolling sun, wearing in
the sight (of all) a
graceful and ever moving form.¹

4. That libation is most
perfectly mixed when,
upon its beincr effused, the cakes
are baked, and the
barley is fried, and the priests,
glorifying IXDRA, offer-
ing the (sacrificial) food, and
reciting holy prayers,
are approaching most nigh to the
gods.

5. No limit of thy strength has
been assigned;
heaven and earth are
intimidated by its great-
ness: the pious worshipper,
hastening (to sacrifice),
and earnestly performing worship,
gratifies thee with
the offering,² as (the cowkeeper
satisfies) the herds
with water.

6. Thus may the mighty INDRA be
successfully in-
voked; he. the azure-chin ned,³ the
giver of wealth,

cited from *Yasfta*, *yiruktOj* 1. 7, in wboai, the
fejayer of foes,
yaanin hantari.

¹ *Vasdno cithern surdbhim*: the com men tutor
explains *sata-*
*tagaTnananlam pra*astam ritpa.m, farreshaw*
darsxnartlatn
dchchftddayan, putting on, for the sake of the
seeing of all, an
excellent form endowed with perpetual
movement.

² *Uti* for *utyd*, is here explained *tarpakcna*
havhhd, with the
satisfying oblation.

³ *Haruipra, haritorarnah tyro yasya*: he
whose chin or
nose is of a given colour, alluding possibly to

the tint of the
sky, considered as a feature of *India*.